

## The Influence of Cultural Factors in PAI Learning at Higher Education (Study at Al-Khairiyah University Cilegon)

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### Abstract

Islamic Religious Education (PAI) is one of the eye compulsory lectures followed by students at college. There are various cultural factors that can influence the PAI learning process, from both lecturers and students. Research This aiming For identify and analyze influence factor culture in Islamic Religious Education learning in college. The research method used is qualitative. Data collected through observation, interviews, and documentation from colleges. Research results show that factor influential culture in Islamic Religious Education learning in college tall covering background religious, ethnic, social and educational background from lecturers and students ; values culture adopted by lecturers and students. As well as interactions between lecturers and students who are influenced by cultural norms. Factors culture the can give impact positive and also negative to Islamic Religious Education learning in college. In conclusion, cultural factors play a crucial role in Islamic Religious Education learning in college, influencing motivation, participation, understanding, and attitudes of both lecturers and students towards PAI.

**Keywords:** Culture; Islamic Religious Education; Higher Education.

### Abstrak

Pendidikan Agama Islam (PAI) merupakan salah satu mata kuliah wajib yang diikuti oleh mahasiswa di perguruan tinggi. Terdapat berbagai faktor budaya yang dapat mempengaruhi proses pembelajaran PAI, baik dari dosen maupun mahasiswa. Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis pengaruh faktor budaya dalam pembelajaran Pendidikan Agama Islam di perguruan tinggi. Metode penelitian yang digunakan adalah kualitatif. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi dari perguruan tinggi. Hasil penelitian menunjukkan bahwa faktor budaya yang berpengaruh dalam pembelajaran Pendidikan Agama Islam di perguruan tinggi meliputi latar belakang agama, suku, sosial dan pendidikan dari dosen dan mahasiswa; nilai-nilai budaya yang dianut oleh dosen dan mahasiswa. Serta interaksi antara dosen dan mahasiswa yang dipengaruhi oleh norma-norma budaya. Faktor-faktor budaya tersebut dapat memberikan dampak positif maupun negatif terhadap pembelajaran Pendidikan Agama Islam di perguruan tinggi. Sebagai kesimpulan, faktor budaya memegang peranan penting dalam pembelajaran Pendidikan Agama Islam di perguruan tinggi, yaitu mempengaruhi motivasi, partisipasi, pemahaman, dan sikap dosen maupun mahasiswa terhadap PAI.

**Kata Kunci:** Budaya; Pendidikan Agama Islam; Pendidikan Tinggi.

### A. INTRODUCTION

Islamic Religious Education (PAI) is one of the eye compulsory lectures followed by students Muslims in Indonesia. PAI aims to increase the quality of faith, knowledge, and charity among students to face the challenges of the times.<sup>1</sup> PAI is also expected can to form character students with

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<sup>1</sup> Alhamuddin Alhamuddin dkk., "Developing core competencies for Islamic higher education in Indonesia in the era of industrial revolution 4.0," *Jurnal Pendidikan Islam Indonesia* 5, no. 2 (2021): 136–52, <https://www.ojs.pps-ibrahimy.ac.id/index.php/jpii/article/download/279/177>.

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good morals noble, tolerant, and contributing positive for society and nation. In practice, PAI often considered as eye less lectures interesting, monotonous, and not relevant with need students. This is can seen from low interest, motivation, and achievement student in follow PAI. Some factor affecting matter This such as lack of quality and variety method teaching, lack of facilities and resources learn, and lack of interaction and communication between lecturers and students.

Another important factor to consider in Islamic Religious Education learning is the cultural factor. Culture is system values, norms, and behaviors that are learned, practiced, and transmitted from generation to generation by a social groups.<sup>2</sup> Culture influence method views, attitudes and behavior man in various aspect life including education. Culture also reflects identity, uniqueness and diversity a nation.

Indonesia is a country that has riches extraordinary culture usual, with various type tribe, language, religion, customs customs, arts, and traditions are different. Islam in Indonesia is influenced not only by Arabic teachings but also by the local culture. Therefore that, research This aiming For know How influence factor culture to Islamic Religious Education learning. Cultural factors own significant influence to Islamic Religious Education learning in college tall.

Islamic Religious Education (PAI) at higher education institutions plays a pivotal role in shaping the moral and ethical foundations of future professionals. The effectiveness of PAI learning is not solely dependent on the curriculum and teaching methods but is also significantly influenced by cultural factors, which play a crucial role in shaping students' engagement, understanding, and application of PAI lessons.<sup>3</sup> Cultural factors, encompassing the beliefs, values, customs, and social behaviors prevalent within a society, can deeply impact students' engagement, understanding, and application of PAI lessons.

In the context of higher education, students come from diverse cultural backgrounds, each bringing a unique set of perspectives and experiences to the learning environment. This diversity presents both opportunities and challenges for educators in delivering PAI effectively.<sup>4</sup> Understanding the influence of cultural factors on PAI learning is crucial for developing teaching strategies that are inclusive, relevant, and responsive to the needs of all students. This article aims to explore the various cultural factors that influence PAI learning at higher education institutions. By examining these factors, the article seeks to provide insights into how educators can better address the cultural dynamics within their classrooms to enhance the learning experience. Additionally, the article will highlight the importance of culturally responsive pedagogy in fostering an inclusive and effective PAI learning environment.

## B. LITERATURE REVIEW

Foundation theory For article This based on several related concepts and studies with factors culture that influences Islamic Religious Education learning in college. Factors culture can defined as

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<sup>2</sup> Muhamad Arif dan Yandry Kurniawan, "Strategic Culture and Indonesian Maritime Security," *Asia & the Pacific Policy Studies* 5, no. 1 (Januari 2018): 77–89, <https://doi.org/10.1002/app5.203>.

<sup>3</sup> Aulia Azmi Alkhairi, Sofwatun Nida, dan Sintha Sih Dewanti, "The Influence of PAI Learning Outcomes and Learning Motivation on Students' Honesty Character," diakses 17 Desember 2024, <https://www.riset-iaid.net/index.php/jppi/article/view/1812>.

<sup>4</sup> Khalid Arar dan Kussai Haj-Yehia, "Higher education abroad: Palestinian students from Israel studying in Jordanian universities," *Journal of Applied Research in Higher Education* 5, no. 1 (2013): 95–112, <https://www.emerald.com/insight/content/doi/10.1108/17581181311310306/full/html>.

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values, norms, beliefs, attitudes, and behaviors that are shared by a group of people and learned from generation to generation. Factors culture can influence Islamic Religious Education learning in college through a number of methods such as :<sup>5</sup>

#### 1. Influence motivation, interests, and goals Study student

Motivation is reason or the driving force somebody For do something, interest is interest or desire For know or learn something, and purpose Study is expected results or achieved from the learning process. Factors This can influenced by various thing, one of them is culture. Culture is gathering values, norms, beliefs, attitudes, behaviors, and practices shared by a group of people. Culture can influence motivation, interests, and goals Study student with a number of ways, including :<sup>6</sup>

- a. Culture can influence type motivation that is owned students, namely motivation intrinsic or extrinsic. Motivation intrinsic is motivation that comes from from in self students, such as a sense of desire know, pleasure, or Challenge. Motivation extrinsic is motivation that comes from from outside self students, such as praise, reward, punishment, or pressure social.
- b. Culture can influence interest Study student to eye lesson certain. Interest in learning student can influenced by values culture determines importance eye lesson the for life social and economic students. For example, cultures that value religion tend to increase interest Study student to eye Islamic Religious Education (PAI) lessons, while a culture that values knowledge knowledge tend increase interest Study student to eye lesson science.
- c. Culture can influence objective Study students, namely objective performance or objective mastery. Achievement goals is results - focused goals end from learning, such as value, rank, or recognition. Purpose of mastery is objectives that focus on the learning process That alone, like understanding, application, or discovery. A culture that values performance tend push objective achievement, while a culture that values learning tend push objective mastery.

#### 2. Influence style learning, learning strategies, and preferences Study student

Learning styles, learning strategies, and preferences Study student is related factors with method student learn something. Factors this can also influenced by culture with a number of methods, including :<sup>7</sup>

<sup>5</sup> M Ilham Daulay, Maraimbang Maraimbang, dan Junaidi Junaidi, "Islamisasi Ilmu Pengetahuan Menurut Ismail Raji al-Faruqi," *Asian Journal of Islamic Studies and Da'wah* 2, no. 2 (2024), <https://doi.org/10.58578/ajisd.v2i2.2705>.

<sup>6</sup> Arlina Arlina, "PAI Study Program Strategy to Improve Students' Academic Achievement," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 6, no. 2 (2023), <http://jurnal.staiannawawi.com/index.php/At-Tarbiyat/article/view/722>.

<sup>7</sup> Wilma Rahmah Hidayati dan Jhoni Warmansyah, "Pendidikan Inklusi Sebagai Solusi dalam Pelayanan Pendidikan Untuk Anak Berkebutuhan Khusus," *Aulad: Journal on Early Childhood* 4, no. 3 (2021): 207–12.

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- a. Culture can influence style Study students, namely style analytical or holistic. Analytical style is style learning that focuses on detail, logic, sequence, and structure. Holistic style is style image - focused learning big, intuition, relationships, and context. A culture that values certainty tend support style analytical, whereas a culture that values uncertainty tend support style holistic.
- b. Culture can influence learning strategies students, namely cognitive strategies or metacognitive. Cognitive strategies are related learning strategies with processing information in a way directly, such as repeating, grouping, or associate. Metacognitive strategies are related learning strategies with setting and monitoring the learning process in a way aware, like planning, evaluating, or revise.
- c. Culture can influence preference Study students, namely individual preferences or group. Individual preferences are preference learning that likes Study alone, working in a way independent, and complete task in a way personal. Preferences group is preference learning that likes Study together, working in a way cooperative, and complete task in a way collective. A culture that values individualism tend support individual preferences, whereas a culture that values collectivism tend support preference group.

### 3. Influence interaction, communication and collaboration between students and lecturers

Interaction, communication and collaboration between students and lecturers is related factors with connection social in the learning process. Interaction is an exchange process information or idea between two or more parties. Communication is the process of delivery or reception message between two or more parties. Collaboration is a process of cooperation or coordination between two or more party For reach objective together. Factors this can also influenced by culture with a number of methods, including :<sup>8</sup>

- a. Culture can influence frequency and intensity interaction between students and lecturers. Frequency interaction is how much often students and lecturers interact One each other in situation learning. Intensity interaction is how much in or wide topics discussed by students and lecturers in situation learning. Respectful culture distance power low tend increase frequency and intensity interaction between students and lecturers, while a culture that values distance power tall tend lower frequency and intensity interaction between students and lecturers.
- b. Culture can influence communication style and media between students and lecturers. Communication style is method somebody convey or accept message in situation learning. Communication media is tool or means used somebody For convey or accept message in situation learning. Respectful culture masculinity tend support style communication direct, assertive, and competitive, as well as formal, written, and official communication media. A culture that values femininity tend support style communication No direct, smooth, and cooperative, as well as informal, oral, and relaxed communication media.

<sup>8</sup> Asep Awaluddin, "URGENSI AHLU SUNNAH WAL JAMA'AH DAN PENDIDIKAN KEBANGSAAN (Tinjauan Atas Qonun Assasy Ahlu Sunnah Wal Jama'ah Karya Rois Akbar Nahdlatul Ulama KH. Hasyim Asy'ari)," *Muslim Heritage* 5, no. 2 (2020): 344.

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- c. Culture can influence level and form collaboration between students and lecturers. Level of collaboration is how much Lots students and lecturers Work The same or coordinate in situation learning.

Culture is one of factors that can affect the process and results Islamic Religious Education learning in college. Culture can be understood as a system of shared meanings shaped by history, geography, religion, language, politics, economics, art, and other factors that distinguish one group of people from another. Culture can also understood as a pattern behavior collective reflected in values, norms, beliefs, attitudes.

### C. METHOD

The method used in this study is qualitative. Research This conducted at universities, namely Al-Khairiyah University. Data were collected through interview in-depth, observation participatory, and documentation.<sup>9</sup> Subject study This is students and lecturers of the Islamic Religious Education (PAI) study program in college. Data analysis was performed with use technique data reduction, data presentation, and extraction conclusion. The aim of this research was to investigate the cultural factors influencing learning in Islamic Religious Education programs at colleges, particularly focusing on values, attitudes, and behaviors associated with PAI.

### D. RESULT AND DISCUSSION

Research result This show that factor culture own significant influence in Islamic Religious Education learning in college. Cultural factors This covers values, norms, beliefs, and traditions held by the community around the university. Cultural factors this also affects views, attitudes and behavior PAI students and lecturers in face issues religious and social. Research This take two cases different students in context culture, namely student native and non- native. Students indigenous is students who are descendants resident beginning from a place ( Cilegon community ), and has build its culture in place the with original (indigenous) status as group ethnicity that is not newcomer from area others. While non- native students is students who come from outside Cilegon in matter This is student from Sumatra specifically that is from Lampung and surrounding areas.

Study This use method qualitative, data collected through observation, interview in-depth, and documentation. Subject study consists of from PAI students and lecturers from each place stay. Data analyzed with use technique analysis Contents thematic. Analysis results show that there is significant difference between PAI learning given to students native and non- native students.

- a. **Learning Objectives**, non- indigenous students is For to form devout PAI students and lecturers to Allah SWT and Rasulullah SAW, as well practice Islamic teachings according to with the Qur'an and Hadith. Learning objectives This focus on the formation character and understanding deep religion. Learning objectives student indigenous is For to form critical, creative and competent PAI students and lecturers in field comparative religious studies, as well as value pluralism and diversity in Islam. Learning objectives This focused on development ability think critical and analytical, as well as understanding to various stream and school of thought in Islam.
- b. **Learning Methods**, For non-indigenous students, learning materials are normative and

<sup>9</sup> Muhammad Ishtiaq, "Book Review Creswell, JW (2014). Research Design: Qualitative, Quantitative and Mixed Methods Approaches . Thousand Oaks, CA: Sage," *English Language Teaching* 12, no. 5 (2019): 40.

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- doctrinal, primarily derived from Islamic scriptures such as the Koran and Hadith, along with fiqh books following the Syafi'i sect. Learning materials This emphasize on understanding to Islamic teachings in general textual and normative. Learning materials student indigenous nature descriptive and analytical, namely based on studies scientific about history, sociology, anthropology, philosophy, politics, and Islamic culture. Learning materials This emphasize on understanding to Islamic teachings in general contextual and analytical.
- c. **Learning Methods**, non- indigenous students nature participatory and transmission. Lecture method used as method main, while discussion and questions answer used as method supporters. This method emphasize on the role lecturer as resource persons and students as recipient information. Discussion method used as method main, while presentation used as method supporters. This method emphasize on the role student as subject learning and lecturers as facilitator.
  - d. **Learning Media**, non- indigenous students nature conventional and visual. Books text used as the main media, while board write and marker used as a supporting media. Projector sometimes used as supporting media. Learning media student indigenous is modern and visual. Digital libraries are used as the main media, while projector and laptop are used as supporting media.
  - e. **Differences and Similarities**, Based on the table above contains a number of differences and similarities between the PAI study program for non- indigenous students and indigenous students natives. The most fundamental difference is on target learning. non-native students focus on the formation character and understanding deep religious, meanwhile student indigenous focused on development ability think critical and analytical, as well as understanding to various stream and school of thought in Islam. Differences other is on the material learning. non- native students emphasize on understanding to Islamic teachings in general textual and normative, whereas student indigenous emphasize on understanding to Islamic teachings in general contextual and analytical. Differences in methods learning is in the role lecturers and students. non- native students, lecturers play a role as resource persons and students play a role as recipient information. students native, lecturer play a role as facilitators and students play a role as subject learning. Differences in learning media is on the use technology. non- native students Still using conventional learning media, whereas student indigenous using modern learning media.

Islamic Religious Education (PAI) is one of the eye compulsory lectures taken by students at college. PAI learning aims For to form students who have deep understanding and appreciation to Islamic teachings. Cultural factors can influence Islamic Religious Education learning in various aspects, including :<sup>10</sup> a) Background social, religion, ethnicity, language, values, norms, attitudes, behavior, and style Study from PAI students and lecturers. PAI students and lecturers come from from various background behind social, religion, ethnicity, language, values, norms, attitudes, behavior, and style learning differently. Differences This can become source richness and diversity in PAI learning, but also can become source conflict and tension. b) Understanding and appreciation to Islamic

<sup>10</sup> K. R. Pillai dkk., "End-User Satisfaction of Technology-Enabled Assessment in Higher Education: A Coping Theory Perspective," *Education and Information Technologies* 26, no. 4 (Juli 2021): 3677–98, <https://doi.org/10.1007/s10639-020-10401-2>.

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teachings. Cultural factors can influence understanding and appreciation to Islamic teachings. PAI students and lecturers from from background behind different cultures can own different understandings and experiences to Islamic teachings. c) PAI learning methods. PAI learning methods that do not consider factor culture can become source conflict and tension. For example, the method learning that emphasizes lectures and memorization can become not enough effective For students who come from from background behind culture that prioritizes discussion and practice. This important For help PAI students and lecturers for control material learning that is of a nature multidisciplinary, multicultural, and multiperspective. Skills this also helps they For avoid error think such as bias, prejudice, dogmatism, fanaticism, and fundamentalism which can disrupt the learning process.

Cultural factors can affect the process and results Islamic Religious Education learning, while skills think critical can help PAI students and lecturers for avoid error think and develop deep understanding to Islamic teachings. For apply factor culture and skills think critical in PAI learning, PAI lecturers can do a number of matter the following:<sup>11</sup> a) Understanding background behind social, religion, ethnicity, language, values, norms, attitudes, behavior, and style Study from PAI students and lecturers. b) Organizing activity challenging, interactive and reflective learning. c ) Creating environment conducive learning For discussion and differences opinion. d) Giving chance to student For develop skills think critical. With apply factor culture and skills think critical in PAI learning, PAI lecturers can help student to : a) Obtain deep understanding to Islamic teachings. b) Developing attitude tolerance and inclusiveness. c) Formulate logical and rational arguments For support his opinion. d) To be responsible citizen answer. With apply factor culture and skills think critical in PAI learning, PAI lecturers can help student For become competent and moral PAI graduates glorious. Communication effective is ability For convey and receive message in a way clear, precise, and persuasive. Communication This involving verbal and nonverbal aspects, such as Language body, expression face, tone of voice, and contact eyes.<sup>12</sup>

Communication effective is key For build harmonious and productive relationship between PAI students and lecturers. Communication effective also allows they For share ideas, opinions, experiences and values religious in a way each other respect and appreciate. Communication effective can developed through method learning that supports dialogue, feedback, and collaboration, such as brainstorming, lectures interactive, ask answers, online discussions, and projects group. Communication effective own a number of benefit for PAI students and lecturers.<sup>13</sup> First, communication effective can increase quality PAI learning which is of a nature dialogic and interactive. With communication effective, students can more active in submit questions, giving response, convey criticism, or give advice to lecturer. Lecturers can also more responsive in answer questions, giving bait back, correct error, or give praise to students. With Thus, the PAI learning process becomes more dynamic and interesting. Second, communication effective can increase understanding student to material PAI learning which is of a nature multidimensional and multicultural. With communication effective, students can more easy understand PAI concepts that

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<sup>11</sup> Yuli Nugraheni dan Ratih Puspa, "Cultural Perspectives in Corporate Culture Studies: Research Opportunities and Developments in Indonesia," *Society* 11, no. 2 (2023): 758–70.

<sup>12</sup> Edi Sumanto, "Pemikiran Dakwah M Natsir," *DAWUH: Islamic Communication Journal* 2, no. 1 (2021): 1–7.

<sup>13</sup> Khalid Arar dan Kussai Haj-Yehia, "Emigration for Higher Education: The Case of Palestinians Living in Israel Studying in Jordan," *Higher Education Policy* 23, no. 3 (September 2010): 358–80, <https://doi.org/10.1057/hep.2010.13>.

originate from from the Koran, hadith, ijma', qiyas, maqasid sharia, fiqh contemporary, etc. Students can also more easy understand related PAI contexts with Islamic history, Islamic civilization, Islamic culture, Islamic politics, Islamic economics, etc. With Thus, knowledge student about PAI to become more broad and deep. Third, communication effective can increase skills student in applying PAI in life everyday.

With communication effective, students can more easy absorb PAI values that originate from from Islamic aqidah, Islamic sharia, Islamic morals, etc. Students can too more easy adapt PAI related behaviors with Islamic worship, Islamic muamalah, Islamic musyarah, etc. With Thus, attitudes and behavior student become more in accordance with PAI. Fourth, communication effective can increase connection between PAI students and lecturers who are harmonious and productive. With communication effective, students and lecturers can each other know characteristics each person individually like Name vocation, hobbies, interests, advantages, disadvantages. Students and lecturers can also each other respect and appreciate the differences between they like type gender, age, ethnicity, religion, race, class. With Thus, the atmosphere Islamic Religious Education learning becomes more comfortable and enjoyable.

Tolerance intercultural is attitude open and respectful to difference the culture that exists between PAI students and lecturers. Second, tolerance intercultural can increase understanding student towards PAI which is universal and contextual.<sup>14</sup> With tolerance intercultural, students can more easy understand that PAI is a religion that originates from from the revelation of Allah SWT that applies For all over people humans in all times and places. Students can too more easy understand that PAI is a religion that is dynamic and responsive to changes socio-cultural that occurs in society. With Thus, the view student about PAI to become more spacious and flexible. Third, tolerance intercultural can increase skills student in interact with people from other cultures. With tolerance intercultural, students can more easy communicate with people from other cultures with use polite, courteous and effective language. Students can also more easy Work The same with people from other cultures with use principles fair cooperation, mutual profitable, and mutually beneficial fill.<sup>15</sup> Fourth, tolerance intercultural can increase connection between PAI students and lecturers who are harmonious and productive. With tolerance intercultural, students and lecturers can each other know peculiarity each culture such as language, customs, arts, beliefs, values. Students and lecturers can also each other respect and appreciate uniqueness each culture without feel superior or inferior. With Thus, the atmosphere Islamic Religious Education learning becomes more tolerant and pluralistic.

Approach normative-descriptive is an approach that combines between normativity and descriptivity in studying Islam. Normativity is an approach that emphasizes aspects normative or prescriptive from the Islamic religion. Approach This aiming For give understanding about laws Islamic law which is sourced from from the Quran and Hadith as well as the explanation from Islamic scholars. Approach this also aims For to form attitude obedient and compliant to Islamic religious teachings and apply it in life everyday. Approach This aiming For give understanding about history, development, variations and dynamics from Islam in various context social, cultural, political, and

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<sup>14</sup> Ikhwan Hadiyyin, "Good Practices in Religious Moderation: A Study on The Values of Local History Education From KH Syadzeli Hasan," *Edukasia Islamika: Jurnal Pendidikan Islam* 8, no. 2 (2023): 238–51.

<sup>15</sup> Rosyida Nurul Anwar dan Siti Muhayati, "Upaya membangun sikap moderasi beragama melalui pendidikan agama islam pada mahasiswa perguruan tinggi umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (2021): 1–15.



economic approaches. this also aims For to form attitude critical and analytical to the phenomenon of Islam and to study the impact to society and civilization.

Islamic Religious Education learning must balancing between normativity and descriptiveness so that PAI students and lecturers can own comprehensive and holistic insight about Islam. Insight This will help they For understanding the Islamic religion is not only as system belief and worship, but also as system social and cultural life that is alive and developing. Insight this will also help they For understanding the Islamic religion is not only as source authority and legitimacy, but also as source inspiration and innovation. To reach objective This, PAI learning must capable balancing between doctrinality and analyticality as well as between authoritarianism and participation in the learning process. The following is explanation more carry on about second aspect the.

Doctrinality and analyticality are two abilities that complement each other complete in understanding the religion of Islam. Doctrinality is ability For understand, memorize, and repeat Islamic religious doctrines that originate from from the Quran and Hadith as well as the explanation from Islamic scholars. Ability This important For help PAI students and lecturers for control the basics Islamic religious knowledge and guard purity and authenticity Islamic teachings. Analytical is ability For analyze, evaluate, and conclude information about Islam in general logical, rational, and objective. Ability This important For help PAI students and lecturers for develop thinking critical, creative and innovative about the Islamic religion and adapt Islamic teachings with current development.

PAI has role important in to form character, values, and attitudes students who are Muslim. PAI also has function social, cultural and political in the majority society are Muslim. Therefore that, PAI must delivered with an effective, relevant and engaging way for students. One of the factor affecting effectiveness, relevance, and interest student towards PAI is method learning used by PAI lecturers. Learning methods is method or strategies used by PAI lecturers to convey material, manage class, and evaluate results Study students. Learning methods can differentiated into two types main, namely method authoritarian and methods participation. Engagement PAI students can increase results Study PAI students in general academic and non- academic. Authoritarian methods can hinder involvement PAI students because method This No give chance for PAI students for interact with PAI lecturer or fellow PAI students in discuss material.

## E. CONCLUSION

Conclusion from study This show that factor culture own significant influence to Islamic Religious Education learning in college. The cultural factors in question include values, norms, beliefs, and attitudes related to Islam and religious education. The results of the study show that factor culture influence various aspect Islamic Religious Education learning, such as methods, media, interaction, and motivation. Research This give contribution for development appropriate PAI learning with context culture.

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